.. Our Boys and Girls..

Edited by Aunt Busy.

This department is conducted solely in the interests of our girl and boy readers, Aunt Busy is glad to hear any time from the nieces and nephews who read this page, and to give them all the advice and help in her power.

Write on; one side of the paper only. Do not have letters too long. Original stories and verses will be giadly received and carefully edited.

The manuscrips of contributions not accepted will

Address all letters to Aunt Busy, Intermountain Catholic, Salt Lake City.

WHERE'S MOTHER.

Bursting in from school or play.
That is what the children say.
Trooping, crowding, great and small,
On the threshold, in the ball oining in the constant cry, Ever as the days go by, "Where's mother?"

From the weary bed of pain, This same question comes again: From the boy with sparkling eyes, Bearing home his earliest prize: From the bronzed and bearded son, Perils past and honors wor "Where's mother?"

Burdened with a lonely task, One day we may valuly ask.
For the color of her face,
For the rest of her embrace;
Let us love her while we may;
"Where's mother?"

TOMMY'S WISHES.

"I wish I were that butterfly within the filt's cup"—
Just then a blackbird came along,
And are the gay fly up."

"I wish I were that happy bird

"I wish I were that pretty squirrer Upon the old oak tree"— A hawk flew down and off again; A supper fine had he. "I guess I'd rather be myself

Than anything I see, and if I had a chance to change, I'd just stay only me." AUNT BUSY HAS HER SAY.

Dear Nieces and Nephews:-Aunt Busy has as yet not much to say about the "surprise parties. she is expecting, because the empresses have not

Some of Aunt Busy's young friends have neglected her for months and she really thinks it time for them to repent and write to her. Until then she will remain "your waiting to be surprised AUNT BUSY.

LETTERS AND ANSWERS.

Carr, Colo., July 25. My Dear Aunt Busy :- As I have not written to you for a long time, I thought I would write. Today is a rainy day. There were lots of people from Cheyenne to visit Natural Fort on the Fourth of

June 18th there was a communion and confirmation class in Cheyenne, I was in Cheyenne a week, and was confirmed and made my first Holy Com-munion. I took the name of Catherine. I had a nice new dress. I had my picture taken while I

was in town. We milk three cows and feed thirty-one calves. Our dog, Minnie, has seven little puppies; one puppy was run over, but it did not die. We have

over twenty-five pigeons. er twenty-five pigeons.

I am in the eighth grade and when I finish it I am going to the convent. Mamma is going to frame one of my pictures; and also my communion and confirmation card.

Lawrence is a big boy now. He is thirteen months old. Papa has finished cutting his first crop of alfalfa. Mamma is going to Cheyenne

I will close hoping my letter is not too long. Good-bye. From your niece

AGNES MANTEY.

What pleasure Aunt Busy found in reading a letter from one of the dear little Manteys! She thought that the dear little folks in Colorado had long since forgotten her. What great happiness for you to receive First Holy Communion! Aunt Busy is sure that you were very happy, dedr. She would like to see the pretty dress and the pretty

And dear baby Lawrence! Give him a great big kiss for Aunt Busy, and please do not neglect her again. Tell the other little Manteys that Aunt Busy mi-ses them greatly. Write soon again, dear,

Salt Lake City, July 28. Dear Aunt Busy :- Are you going to the circus when it comes? I am and am counting the days until I can go. Do you like to look at the animals? I like the elephants the best. I will write you all about the circus next week. Your loving nephew,

ROBERT LEWIS. No, Robert dear, Aunt Busy is not going to the circus. She is really too old for circus "doings," but she loves to see the young folks go; so have a real jolly time. Do not drink too much lemonade er cat too many peanuts, Robert,

Boys Are Watched. When you see the boys on the streets and public places we often wonder if they know that business men are watching them. In every bank, store and flice there will soon be a place for a boy to fill. Those who have the management of the affairs of memes will select one of the boys. They will not - but him for his ability to swear or smoke eigarttes. Business men may have a few loose habits bemselves, but they are looking for boys who are the rear gentlemen in every sense of the word as boy can find, and they are able to give the charof of everybody in the city. They are not looking for rowdies. When a boy applies for one of places and is refused they may not tell him be reason why they do not want him, but the boy as depend on it that he's been rated according to is behaviour. Boys cannot afford to adopt the habits and conversations of the loafers and rowties if they ever want to be called to responsible

Elephant Tosses a Child.

Jusie Spinnelly, three years old, wandered into a amusement place near Paterson, N. J., and satched the performance of elephants. When they through with their tricks she ran to the place here they leave the platform. The child was in way and the first elephant, Lena, the largest of the herd, picked her up with its trunk. Scores of wen and women shouted in horror, but their fears and soon calmed. The elephant gently tossed the badly frightened.

Boy Saves Three Lives.

Fifteen-year-old William McGrane refuses to peak of his heroism; he having rescued six-year-Peter Grando from drowning at New York, Grando was on a pier, when he was accidentally pushed into the water. There was a strong tide and the lad was swept between a giant boat and the pier. In fallby he struck a beam and was made unconscious. Grando's companions cried for help and McGrane tures how canst thou expect to behold the uncloudjumped into the water without removing any of ed glory of the Creator?"

his clothing. The lad, who is a good swimmer, soon reached Grando and held his head above the water until a rope had been lowered and both lads were lifted to the pier. Then McGrane helped Grando to Bellevne hospital, where he was revived and the injury to his head dressed. In the reception room of the hospital McGrane was asked his name. "Oh, go on. I don't want my name in the paper. Cat it out. That's nothing. Don't you worry about me. Cut it out. Forget it!" Last year McGrane made two similar rescues,

Jefferson's Rules of Conduct.

Here are some rules made up by Thomas Jeffern which have seldom been seen in print:

First-Never put off until tomorrow what you

Second-Never trouble another for what you can. Third-Never spend your money before you

Fourth-Never buy what you do not want be-

cause it is cheap. It will be dear to you. Fifth-Pride costs us more than hunger, thirst

Sixth-We never repent of having eaten too

Four Extremes.

The coldest place on the earth inhabited by man is Verkhoyansk, above the Arctic circle, in northern Siberia. The thermometer there drops to 90 degrees below zero in January, but sometimes rises to 86 in July, dropping, however, to the freezing point on the warmest nights. The hottest place in the world is the interior of the great Sahara desert, in Africa, where the thermometer rises to 122 degrees. The wettest place is Greytown, Nicaragua, where the mean annual rainfall is 260 inches. The place of least rain is Port Nolloth, in South Africa, where less than an inch falls in a year.

Crime-Breeding Literature.

The action of the Pennsylvania Railway company in excluding dime novel literature of every description from the trains and stations of its system has met with general approbation. This action, it is understood, was taken in accordance with the expressed determination of the higher officials of the Pennsylvania company to eliminate, as far as they may be able to do so, what they regard as one of the principal breeders of crime in this country. The railways have themselves been numbered among the most frequent victims of crimes suggested by cheap detective stories and blood-curdling novels; and the officials have come to realize that descriptions of the wrecking and robbing of trains are an incentive to criminally disposed persons to perpetrate such outrages. It has been pointed out that the crusade should not be restricted to dime novels. Reputable newspapers and magazines often contain articles not less likely to breed crime than the worst of dime novels. Only a short time ago a train on the Illinois Central railroad was held up near Chicago in strict conformity with plans suggested in an article published in one of our most widely circulated magazines. The bandit in this instance had evidently taken the writer at his word and given a practical demonstration of the fact that the magazinist knew exactly what he was talking about,

The day is coming when the safety of life and property will demand that popular literature of all sorts shall be scrutinized by competent censors before being put in circulation. There is food for reflection on the part of legislators in the statement recently made by the superintendent of the Iowa State Reformatory, that "penny dreadful" literature was one of the chief incentives to the crimes which have filled that institution.-Ave

Always for the People.

"I am not a Roman Catholic," says a writer in "Everybody's Magazine," discussing the question why the workingmen do not go to church, "but I venture the assertion, without fear of successful contradiction, that the Roman Catholic Church is the only Church in the land into which a poor, ragged, friendless man may go and feel that he is welcome. So far as outward appearances go, all are on the same plane in this Church, whether resson why great Church has such a hold on the masses of the people, for it has always stood for the people against their oppressors."

What She Needed.

"IZ don't know what to do about my daughter Lucy," said a perplexed mother who had just come to an outspoken but kindly old physician for advice. "She seems so listless, and does not seem to have any interest in life, and she's so irritable at times. I don't think she has exercise enough, and I want to know what you think about sending her to a gymnasium or to a dancing school. She is tired of her bicycle, and the lawn tennis, season is past. What would you advise?"

"How old is she?" said the doctor. "Nearly nineteen."

"Can she cook?"

"Oh, no; she knows nothing about cooking." "Gan she sweep?"

"No; my maid does all the sweeping." "Does she take care of her own room and make her own bed?"

"No. I do that. Her room is next to mine, and I've always attended to that."

"Does she have any part whatever in the household duties?"

"No; I cannot say that she has." "No duties, no responsibilities, no sense of obigation, no part in the work to be done in every ousehold?"

"Well, no." "Then, madame," said the doctor frankly; "your daughter has no need of a gymnasium in which to expand her pent-up energies. I don't wonder that

she is irritable and unhappy. "What would you advise!" asked the mother

I would advise you to make her feel that she has a part and a place in your home life; that its duties must be borne by all members of the family in common, and that she must do her part toward contributing to the general comfort of the home. A girl of her age, with no home duties, no responsibilities, or interest in her home, needs more than a gymnasium and a dancing school to make her helpful and happy."

A HEBREW LEGEND.

"You teach," said the Emperor Trajan to a famous rabbi, "that your God is everywhere, and boast that he resides among your nation. I should like to see him."

"God's presence is indeed everywhere," the rabbi replied; "but he cannot be seen, for no mortal eye can look upon his splendor."

The emperor had the obstinacy of power, and persisted in his demand. "Well," answered the rabbi, "suppose we begin by endeavoring to gaze at one of his ambassadors."

Trajan assented, and the rabbi, leading him into the open air, for it was noon of the day, bade him raise his eyes to the sun, then shining down upon the world in his meridian of glory. The emperor made the attempt, but relinquished it. "I cannot," he said; "the light dazzles me."

"If, then," rejoined the triumphant rabbi, "thou art unable to endure the light of one of his crea-

***** QUESTION BOX ANSWERS.

By Rev. Bertrand L. Conway, Paulist. Do priests ever refuse to forgive sins? If they do, what happens then?

A priest as Christ's ambassador of pardon can-not refuse forgiveness unless he perceives a lack of necessary dipositions of sorrow on the part of the penitent; for example, if the sinner refuse to make good an injury done, to avoid the proximate occasion of his sin, to accept the penance imposed or to use the means of grace and perseverance in well doing. The power given the Apostles was a two-fold power of forgiving or refusing forgiveness: "Whose sins you shall forgive, they are forgiven them and whose sins you shall retain, they are retained" (John xx. 23). The denial of pardon by the priesthood means denial on the part of God, as the Savior says clearly: "Whatsoever you shall bind upon earth shall be bound also in heaven." (Matt. xviii. 18).

Is it not blaspheiny to declare that a mere man can forgive my offenses against Gou?

Catholics do not confess to any man indifferently, but only to a priest, whom St. Paul calls "the minister of Christ, and the dispenser (steward) of the mysteries of God." (I. Cor., iv. 1). The priest loes not forgive as man, but as the representative and the ambassador of Jesus Christ. "For what I orgive, if I have forgiven anything, for your sakes have I done it, in the person of Christ." Cor., ii. 10). "We are therefore, umbassadors for Christ God, as it were, exhorting by us. For Christ we beseech you, be ye reconciled to God.' \((II. Cor.,

This indeed is the very objection urged against our Savior when he forgave, as the son of man, the man sick of the palsy (Mark ii., 3-12). "Why." said the Jews, "does this man speak thus? He blasphemeth. Who can forgive sins but God only? The enemies of Christ Jesus denied his divinity. and therefore his power of forgiving sins. The enemies of Christ's church, denying its divinity today, logically must deny it the power to forgive sins, delegated it by Jesus Christ the day of his resurrection. (John xx., 19-23).

Why not confess to God directly? Can God abro-

Because Jesus Christ taught us to go to God indirectly through the ministry which he established. Why does not a soldier report for duty directly to he commanding general? Why does not a citizen

pay his taxes directly to the governor of his state! God does not abrogate his power, but delegates it to men who forgive in the name and with the authority of Jesus Christ, the son of God. "For Christ, therefore, we are ambassadors." (i. e., with delegated power: II. Cor., v. 20).

And we do not confess all the better to God when aided by his own ministry to do so sorrowfully and hopefully? Remember, too, that Catholies begin their confession by saying, "I confess to Almighty God and to you, Father."

Does not the confessional give the priest too much power? I object to outside interference with my pri-vate affairs.

The Catholic priest undoubtedly claims the right to lay down the moral law authoritatively in the sacrament of penance, and to enforce obedience thereto under penalty of the derial of absolution, His is the power to forgive sins in the name of Jesus Christ, and to advise, warn, encourage, and help souls in their daily struggle against sin and temptation. He has no right to pry into your private affairs, or to interfere in family matters; he has no right whatsoever to question you unless with regard to sin or the danger thereof,

Do you object to the interference of the state when, in the best interests of society, it enforces the law against criminals? Then you should not object to the Catholic priesthood when, in the best interests of the individual, it enforces the law of Christ against evil and the evil-doer,

How can a priest listen year after year to sins without his own mind becoming corrupted?

Because God gives his ministers great and special graces to keep their hearts pure, daily mass and heir own weekly confession being the chief. Because, again, the priest listens as another Christ, with sympathy and love for the repentant sinner. who is causing "more joy in heaven than the nine ty-nine just that need not pensuee." (Luke xv., 7). The more he understands the malice of sin and the more he realizes its evil effects upon the sinner, the more he hates it as the great curse of the people of God. Does the judge on the bench or the physician in the sick room become corrupted because both come in daily contact with sin and the effects of sin? No, the heart becomes corrupted only by consenting' to personal temptation.

Is a priest always bound to keep secret what he hears in confession? If a priest knew through confession the real murderer, and an innocent man was to hang for it, would not common justice demand that

A priest is bound, even at the cost of life itself, never to betray in any way what he has heard in the secreey of the confessional. Frequently priests have gone to prison rather than betray this trust, although most courts respect it on the mere basis of natural law. The confidence of millions of the Catholic people the world over and their frequent reception of the sacrament of Penance are ample proof that the Catholic priesthood has, through God's grace, been ever loyal to their trust.

One of the reasons why confession will never become the general practice in any Protestant church—for example, the Protestant Episcopal lies in the fact that its ministers are not bound by any divine law to keep secret the sins confided to them, and fail to realize their responsibility.

The absolute secrecy of the seal of confession is also recognized by all the Oriental Christian sects, the Russian church being the one exception be cause of its utter subserviency to the state.

Was not the practice of confession introduced by the IV. Council of Laferan in A. D., 1215?

By no means. This council supposes the practice of confession everywhere existing, for it declares that "all the faithful, men and women, shall confess their sins, at least once a year, to a priest approved by the church." The very fact of passing I law as to a detail of time, which was at once universally recognized as binding, proves conclusively that confession was universally practiced. And we have witness after witness for this fact in the writings of the early Fathers. ("Faith" of Catho-

lies," vol. iii. pp. 1-129). Do you honestly think that such an institution, requiring of all Christians, from the Pope downwards, the humiliation of kneeling before a fellow man to tell even the most hidden sins of the heart, could have been imposed on the Christian world so quietly and so easily that history says not a single word of any opposition thereto! Imagine today the Church of England attempting to compel all her church members to follow out as a binding obligation the views of the high church party on this point. Why, the pulpit and the press would

re-echo the protest the world over. Do you honestly think that if, as so many Protestants have declared, auricular confession is an invention of the Catholic priesthood, that popes, bishops and priests who had the ability to invent such an institution, would not have considered the terrible burden they were placing upon themselves! For humanly speaking, the hearing of confessions. although it has its consoling side in the winning

back of thousands of souls to God after lives of sin, is one of the hardest trials in the priest's ministry. To sit for hours-twelve semetimes in one lay-in fetid air, a close box, inhaling the bad breaths of hundreds, and hearkening to the sorrows and sins of men until the heart is sick—this surely is not an occupation that any human authority. could devise, or any human power compel men to ubmit to.

Remember, too, that it often means a hurried drive of many miles in the most bitter weather, in the blackest midnight, over almost impassable roads, to hear the confession of some poor dying soul; or again, a visit to the hospital, the pestiouse, and the leper asylum; or again, the going rom soldier to soldier on the firing line of a field of battle. A priest in northern Iowa told me not long ince of many a drive of fifty and seventy-five miles o hear the confession of the dying when the thermometer registered 25 degrees below zero, in the dd days, thirty years ago, his parish embracing then an area of some hundred miles or more of Iowa and Minnesota. Will you tell me this is of man's invention!

ROMANCE OF PIONEER LIFE.

Marriage of Explorer Captain William Clark to Indian Maiden Revealed.

Helena, Mont., July 16-A romance of a hunired years ago, in which Captain William Clark of the famous Lewis and Clark expedition figured, as just been discovered.

Congressman Joseph Dixon of Montana, at his home in Missoula, has been presented with indisputable proofs that the explorer was married to a Nez Perce Indian woman while he was making his way across the continent to the Pacific.

This evidence was brought to Congressman Dixon by Mary Clark, the granddaughter of William Clark, the direct descendant of the explorer. So convincing was the evidence that the congressman

was convinced of the truth of the story. Mary Clark is the daughter of Tzi Kal Tzac, who was born in the Lolo valley about 1807. He called himself "Me Clark," and had the sandy hair of his father, the explorer, "Me Clark," son of the explorer, was killed in a fight with the soldiers of General Miles in the Bear Paw mountains on Snake creek in the fall of 1877.

It was between the months of May and Sepember in 1805 that Captain Clark fell a victim to the dusky wiles of his Indian sweetheart. The Nez Perce Indians treated the exploring party kindly and a stop of some time was made among them, while the party was preparing to descend the great divide. The little Nez Perce maiden looked with wonder at the strange white man and would wander forth from her tepee in the moonlight to watch the tent in which he slent.

The explorer noticed her apparent devotion and he, too, took a fancy to the Indian girl and under the open skies they were married. The Indian bride accompanied the explorer to the coast, learn; ing to speak English, and returned with him to her own country where her son was born.

There were probable vows and promises at the parting. Who knows? Anyhow, the white man went on and the Indian maiden remained with her people and her child, "Me Clark," the son, or "Ta Lac," as the Indiana pronounced it, learned English from his mother. He was known to many prominent old time residents of Montana, among them being Judge Hiram Knowles and Judge F. H. Woody. To them he often talked of his father and his mother's marriage. The granddaughter still has a trace of the Clark red hair, her own being

The people of Missoula are making up a pool and will send Mary Clark, the granddaughter, now 50 years old, and her children, to the Lewis and Clark fair at Portland.

ANECDOTE OF SECRETARY BONAPARTE.

A writer in Harper's Weekly tells an interesting anecdote of Charles J. Bonaparte, the new secretary of the navy. It appears that during Mr. Bonaparte's connection with the Baltimore Reform league it was decided to investigate the conduct of a prominent federal office holder. Friends of the crooked official learned this, and resolved to "pack the council, so that the report might be voted down. Mr. Bonaparte listened attentively to the arguments against the report, and then rose to give his own views, bitterly attacking the official, and urging that the charges be immediately accepted. saw, however that his words would have little ef feet on that portion of his audience which aides with the accused man; so, when he had finished his discourse, he began over again, repeating his speech word for word, pause for pause, gesture for gesture -not once, but a dozen times, until loward morning the friends of the accused of icial were asleep. Mr. Boneparte and his associates then approved and adorted the report.

The best things are nearest-breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things in

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